



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the star ² <i>edha (when/whereas) hawa (its^x nose-dove).</i>	وَالنَّجْمِ إِذَا هَوَىٰ ۝١
2. Not strayed your ⁿ companion and nor <i>ghawa³ (he: indulgently strayed and consequently was disappointed).</i>	مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢
3. And not [<i>he</i>] pronounces <i>a'ne⁴ (by/according to) the hawa (tendentious liking).</i>	وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣
4. <i>En (not) it^{x5} (is) except a revelation^x (being) revealed.⁶</i>	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤
5. Taught him (<i>he who is</i>) hard (<i>in</i>) the nights. ⁷	عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥
6. A <i>thomerra'ten (stamina-possessor)</i> , so [<i>he</i>] set.	ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦
7. While, he (<i>is</i>) by the horizon the highest.	وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧
8. Afterwards [<i>he</i>] neared then <i>tadalla ([he] descended humbly).</i>	ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨
9. So was [<i>he</i>] two bows' <i>qaba (span/measure) or lower.</i>	فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩
10. Then [<i>He</i>] revealed ⁸ to His <i>abde⁹ (slave) what [He] revealed.</i>	فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠
11. Not lied the <i>foaa'do¹⁰ (heart/mind) x what [it^x] saw/-perceived.</i>	مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١
12. Do then you ^z dubitate him over what [<i>he</i>] sees.	أَفْتَمَرُوهُ عَلَىٰ مَا يَرَىٰ ۝١٢
13. And <i>laqad (verily, already and affirmatively)</i> saw him [<i>he</i>] a descending ^w another. ^w	وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝١٣
14. At <i>Sedra'te (lotus-tree)^w the muntaha¹¹ (ultimate-end).</i>	عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝١٤
15. At [<i>it^w</i>] (<i>is</i>) the abode/lodging Paradise. ^w	عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝١٥

¹ This "و" in "و النجم" is "و القسم", it is translated as: "by." See the *Lexicon* to this Translation for this "و."

² The word "النجم" linguistically has several meanings: (1a) the star or (1b) the constellation and (2) the quack-grass (couch grass, quitch).

³ The word "غوى" = "غوى" see اللسان. So he indulgently strayed and consequently was disappointed.

⁴ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن."

⁵ The word "it^x" here refers to "هو", meaning The Qur'an or whatever the Prophet (SAWS) says. See المعاني.

⁶ The word "أوحى" = reveal in "يوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded). And "الوحي" is fire or king. See اللسان.

⁷ That is Gabriel, the Arch Angel.

⁸ See footnote 6 above regarding reveal. The hidden pronoun in "أوحى" is Allah. See الدّر المصون، لـ أحمد الحلبي.

⁹ The word "abde" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this Translation. In short, being "slave" for Allah = freedom from humans.

¹⁰ The word "الفؤاد" is commonly referred to as the "heart." However, according to many linguists, for example, taking the *الفؤاد* in *بصائر ذوي التمييز*, the *الفؤاد* is to consider "التفؤد" meaning "التوقد" = glowing; and the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder "قلوبا" and softer "أفدة." The Qur'an says: "not lied the fo'aado (heart/mind) = (الفؤاد) what it^x saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the glowing passion of the heart "القلب" = the heart. Also, and Allah knows best, "الفؤاد" means the fo'aado = mind as in the *Ayah*, (S22:46), which says: "so verily it^w (*is*) not be-blind the sights [and] but be-blind the hearts that (are) in the chests." This is probably for future science to be discovered.

¹¹ Regarding "The Lotus-Tree the ultimate-end," Qur'an commentators have multiple explanations for it. But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "supremacy" = "المجد" a person could get.

16. Edb(when) overlays the sedra'te (lotus-tree) ^w what overlays.	إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾
17. Neither swerved the sight ^x and nor it ^x overreached.	مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾
18. Laqad (verily, already and affirmatively) saw [he] of his Lord's Aya'te ^w (miracles) the kubra ¹² (she-biggest).	لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾
19. Have then seen you ^f the Allata ^w and the Alozza ^{a.13}	أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾
20. And Manata ^{w14} the third-she ^y the other. ^w	وَمَنْوَةَ الثَّالِثَةِ الْآخَرَىٰ ﴿٢٠﴾
21. Is for you ^b the male and for Him the female.	أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. Telka ^w (she-that-afar-it ^w / it ^w) then (is) a division ^w dheyza (iniquitous/ warped).	تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. En (not) it ^w except names, named it ^w you, ^z you ^f and your ⁿ fathers; not descended Allah by it ^w of an authority, ^x en (not) yattabe'ona (closely-follow they ^z) except the presumption and what tabwa (tendentiously-like) the selves; ^w and Laqad (verily, already and affirmatively) came (to) them from their Lord the huda (divine-guidance).	إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ هُدًى ﴿٢٣﴾
24. Or for the mankind what [he] longed.	أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾
25. So for Allah (are) the Last-she ^y and the First-she. ^y	فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾
26. And how-many ¹⁵ of angels in the Heavens ^w not enriches/suffices ¹⁶ their intercession ^w a thing, except from after that permits Allah for whom ^r [He] wills and [He] delights.	﴿٢٦﴾ وَكَرَّ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾
27. Verily who ^r not believe they ^z by the Hereafter ^w surely they ^z name the angels the females' naming.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُوكَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾
28. And not for them by it ^x of a knowledge; en (not) yattabe'ona (closely-follow they ^z) except the presumption; and verily, the presumption not enriches/suffices of the right a thing.	وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾
29. So let shun [you ^s] a'n (off) whom ^p [he] diverted a'n Our thekre (Qur'an/ message) and not [he] wanted except the life ^w (of) the world. ^w	فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يَرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾
30. Tha'leka (afar-that-it/ that) ^x (is) their mablagho (ultimate-reach) of the knowledge; verily your ^t Lord He (is) knowinger by whom ^p [he] strayed a'n (off) His path and He (is) knowinger by whom ^p ihtada (he became divinely-guided).	ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ اهْتَدَىٰ ﴿٣٠﴾
31. And for Allah what (are) in the Heaves ^w and what	وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي

¹² The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي.

¹³ The words Allata and Alozza are two idols in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁴ The word Manata is also an idol in the Arabian Peninsula which the pre-Islamic Arabs used to worship.

¹⁵ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

¹⁶ The word “تُغْنِي” has double meanings: (1) enriches, (2) suffices. But “enriches” includes suffice and not vice versa. As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task. Hence “enriches” is superior.

(are) in the Earth; ^w to requite [He] whom ^r they ^z offended by what they^z worked and [to]¹⁷ requite [He] whom ^r *ahasano* (they^z rendered: meritorious-deeds/says) by the Paradise.^w

الْأَرْضَ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا
عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَى ﴿٥٣﴾

32. Who ^r they^z avoid bigs (of) the sin and the profanities ^{w18} except the *lamama* (minor-offenses); verily your^t Lord (is) *Wa'seon*¹⁹ (Surrounder and encompassing all things and) the forgiveness; ^w He (is) knowinger by you^b *edha* (while) [He] established you^b from the Earth^w and whiles you^f (are) fetuses in your ⁿ mothers' bellies; so let not *tozakko* (you^z exculpate and laud)²⁰ your ⁿ selves ^w He (is) knowinger by whom^p *ettaqa* ([he] reverentially guarded not to displease Allah).

الَّذِينَ سَجْتَنُونَ كَبِيرَ الْإِثْمِ
وَالْفَوَاحِشِ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ
الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ
مِّنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي
بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا
أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٥٤﴾

33. Have then seen you, ^h [he] who^x diverted/shifted.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٥٥﴾

34. And [he] gave a little and [he] skimped.

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٥٦﴾

35. Has *endaho* (he possesses) knowledge (of) the unseen so [he] sees/visions.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهوَ يَرَى ﴿٥٧﴾

36. Or has [he] not *younabba'o* (been informed he by piece-of-significant-and-availing-news) by what (is) in Mosa's (Moses') writ.

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٥٨﴾

37. And Ebraheema (Abraham), who^x [he] fulfilled.²¹

وَأِبْرَاهِيمَ الَّذِي وَفَّى ﴿٥٩﴾

38. 'That not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyrah* (she-ill-burden-bearer/ she-sinner/ she-offender) another's *wexra* (an ill-burden/ sin/ offense).²²

أَلَا تَرَى وَازِرَةً وَزَرَ أُخْرَى ﴿٦٠﴾

39. And that/surely not for the mankind except what [he] endeavored.²³

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٦١﴾

40. And that/surely his endeavor²⁴ will (be) seen.

وَأَنْ سَعِيَهُ سَوْفَ يَرَى ﴿٦٢﴾

41. Afterwards (to be) [he] requited the requital the fullest.

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى ﴿٦٣﴾

¹⁷ This "to," is grammatically implied, because of the "فتحة" on the "ي" in "يجزي." Hence, the square bracket and italics, i.e. [il].

¹⁸ The word "فاحشة" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions. Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality.

¹⁹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing. When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything."

²⁰ The word "تزكوا" here means exculpate and lauded. See الطبري and اللسان.

²¹ The word "وفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole. Thus, "وفى" means endeavored and gathered the last part of an obligation to fulfill it.

²² The word "وزر" = *wexra* means: heavy: burden/sin/offense. Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled. It is potentially a sin or an offense for a "وزير" = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others. Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference. See اللسان.

²³ The word "سعى" has several meanings, depending on the context: (1) "يمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "يمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام." See اللسان, and الصائر.

²⁴ Ibid.

42. And that/surely to your ^t Lord(is) the <i>muntaba</i> (ultimate-end).	وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾
43. And that/surely He, He <i>adh'baka</i> ²⁵ (caused the laughing) and <i>abka</i> ²⁶ ([He] caused the crying).	وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ﴿٤٣﴾
44. And surely He, [He] deadened and [He] quickened.	وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And surely He, [He] created the twain pairs, ²⁷ the male and the female.	وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾
46. From a <i>nutfa'ten</i> (sperm-drop) ^w if ²⁸ [<i>it</i> ^w] (to be) ejaculated.	مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾
47. And surely on Him (is) the genesis ^w the other. ^w	وَأَنَّ عَلَيْهِ النَّشْأَةَ الْآخِرَىٰ ﴿٤٧﴾
48. And verily He, [He] enriched/sufficed ²⁹ and <i>aqna</i> ³⁰ ([He] contented-/enriched with: lasting possession/surplus to save).	وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
49. And surely He; [He] (is) the Sirius ^w Lord. ³¹	وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ ﴿٤٩﴾
50. And surely He, [He] perished <i>Aadan</i> ^w the first. ^w	وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾
51. And <i>Thamooda</i> then [He] spared not.	وَتَمُودَا فَمَا أَبْقَىٰ ﴿٥١﴾
52. And <i>Noohen's</i> (Noah's) people of before, verily they [were] they, wronger and <i>attgha</i> (more tyrannizing).	وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾
53. And the <i>Mu'tafekata</i> ^{w32} (towns over-turned upside down) ^w [He] hurled (imploding it upside down).	وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
54. So overlaid it ^w what overlaid.	فَغَشَّاهَا مَا غَشَّىٰ ﴿٥٤﴾
55. So by which (of) your ^t Lord's <i>aa'la</i> ^{w33} (all around sufficiency-/surplus/good health and delight) ^w [yours] dubitate.	فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
56. This (is) <i>na'theron</i> (iterative warners/warnings), of the <i>notho're</i> (iterative warners/warnings) the first/firsts. ³⁴	هَذَا نَذِيرٌ مِّنَ النَّذْرِ الْأُولَىٰ ﴿٥٦﴾
57. Impended ^w the <i>Aazefa'to</i> ^{w35} (She-imminent-Resurrector by Allah's leave). ^w	أَزِفَتِ الْأَزِفَةُ ﴿٥٧﴾
58. Not for it ^w of lesser than Allah a discloser ^w /revealer. ^{w36}	لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾

²⁵ There is “ضحك” = “laughed,” as intransitive verbs both in Arabic and in English. But “أضحك” is a past tense transitive verb, which does not exist in English. So I chose to say: “caused (the laughers) to laugh.” Also, the words: “the laughers,” are not explicitly part of the Qur’anic text, but are implicit.

²⁶ Ibid, only with respect to cry.

²⁷ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes.), (3) hues. See اللسان.

²⁸ The particle “إذا” is an adverbial construct. See إعراب القرآن، لمحمود صافي.

²⁹ The word “أغنى” has double meanings: (1) enriched, (2) sufficed. But “enriched” includes sufficed and not vice versa. As “enriched” made rich or richer, made fuller, more meaningful, or more rewarding whereas “sufficed” met the present needs of a specific task. Hence “enriched” is superior.

³⁰ The word “أقنى” means contented or enriched with القنية=lasting possessions or surplus to save. See الراغب واللسان.

³¹ The great star of Sirius was worshipped by some Arabs of the pre-Islamic era.

³² Those are the towns of the homosexual people to whom Messenger Loot (Lott) was sent to admonish. They failed to heed his advice. So Allah punished them by turning their towns upon them upside down.

³³ The word “aala”= “آلاء” (“الاء”) plural, the singular is “إلي و إلي و إلي” So, “aala” = “تعم” meaning: all around sufficiency, surplus, good health and delight.

³⁴ The word “الأولى” is, linguistically singular, however in this case it is “صفة، حملاً على معنى الجماعة”= an adjective bearing meaning of plurality. See الدر المصون، لـ أحمد الحلبي.

³⁵ The word “Aazefah” is singular, feminine, subjective noun, meaning imminent with no English equivalent per se. It is a synonym for the impending Day of Judgment, in Arabic يوم القيامة which is feminine.

³⁶ The word “كاشفة” translated here as “discloser^w,” as the “ة التانيث” in “كاشفة” like “علامة,” is for superlativeness or to indicate that the word “كاشفة” as infinitive noun. In both cases the superlativeness becomes clear. So the “[w]” superscript to the “discloser/remover” is appropriate to convey the concept indicated. See إعراب القرآن لـ محمود صافي and القرطبي.

59. Do then of this, the discourse you^z wonder.

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾

60. And (*scornfully*) you^z laugh³⁷ and not weep you.^z

وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾

61. While you^f (*are*) *sa'medoona*³⁸ (*jesters and player/ singers*).

وَأَنْتُمْ سَامِدُونَ ﴿٦١﴾

62. So let kowtow you^z for Allah and let worship you.^z

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾

³⁷ It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*. Thus (1) standing by itself “ضحك” = “فتح فاه وضحك السحاب و” (4) “هزئ به” = “ضحك عليه” (3) “يسخر منه” = “ضحك منه” (2) “أخرج صوتا مظهرا السرور” whereas “الزهر و العشب و ضحكت الأرض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” “laughing” *scornfully*.

³⁸ The word “سامدون” is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers. +